Vol. 2. Numb 30

THE REHEARSAL.

1. The *Church* ought to Maintain her *Authority* for the *Truth*'s Sake.
2. The *Objection*, That this wou'd be to *Magnify* her self, and bring more *Contempt* upon her.
3. The quite Contrary is the Caſe. Shew'd in Natural *Parents*. The *Church* is our *Mother*, and *Biſhops* our *Fathers* in *God*.
4. How their *Authority* is to be Retriev'd.
5. The Exceeding *Dignity* of the *Church*.
6. The faint and furious Attack of *De Foe* upon *Epiſcopy*, Promiſing what Great things he will do, when he is at Leaſure.

WEDNESDAY, *January* 21. 1707.

1. *Country-man.* YOur laſt, *Maſter*, has fully Convinc'd me, That the *Church* is the *Pillar* and *Ground* of the *Truth*. And that where this *Pillar* is Shaken, and the *Church* loſes her *Authority*, the *Truth* Suffers with it. Therefore the *Church* ought to Maintain her *Authority* to the full for the *Truth*'s Sake, and to Preſerve that Sacred *Depoſitum* was Committed to her Charge.

(2.) *Rehearſal.* But if *Prieſts* Preach up this Doctrin, and Inſiſt upon the *Authority* given them, it will be thought *Self-Seeking* in this Looſe and Degenerat Age, they will be call'd *Ambitious* and *Proud*, and all Reſolv'd into the late *Modiſh* word of *Prieſt-Craft*, They will be *Inſulted* and *Beaten down*, and made ſtill more and more *Contemptible*.

(3.) *Country-m.* No, *Maſter*, you have Inſtructed me better. I have not forgot it. It is their not Aſſerting their Juſt *Rights* which *Chriſt* has given them that makes them *Contemptible*: As the *Prophet* tells them, *Ye have Corrupted the Covenant of Levi, ſaith the Lord of Hoſts, therefor have I made you Contemptible and Baſe before all the People.* Mal. 11. 8, 9. What People will Obey any *Authority* that Dare not Exert it ſelf, but is *Aſham'd* or *Afraid* of its own *Power*? Shall not I teach my *Children* the *fifth Commandment*, becauſe I am their *Father*? They may tell me it is *Self Seeking* in me, and that I plead for *Honour* to be paid to my ſelf. And ſhall I not for this teach them their *Duty*? How ſhall I Diſcharge my *Duty* to *God* at this Rate in *Inſtructing* my *Children*? And what Regard will *Children* have for ſuch a *Father*? Is it not Natural that I ſhou'd grow *Contemptible* to them, when I ſtand in Awe of them, and Dare not Exerciſe any *Authority* over them?

We call the *Church* our *Mother*, and *Biſhops* our *Fathers* in *God*, yet Diſpute every Inch with them. We tell them they take too much upon them, that they are *Proud* and *Ambitious*, and *Lord* it over the *Heritage* of *God*, and that the *People* are *Holy* as well as they. The ſame Arguments that *Korah* us'd againſt *Aaron*. And theſe Rebellious *Sons* have greatly *Prevail'd*, and their *Fathers* have been *Intimidated*, and Afraid to Aſſert their own *Authority*, till the very Name of the *Church* has grown *Contemptible*! The *Church*! What care we for the *Church*? Is in every bodies mouth.

(4.) *Rehearſ.* You have taken the Matter very Right, *Country-man*. The *Church* has loſt her *Authority* for not Aſſerting it. And in a Great Meaſure has the *Sin* of her Rebellious *Sons* to Anſwer for, in not *Teaching* them better, but ſuffering them to *Deſpiſe* her. And the way to Retrieve it is to let them know that High *Dignity* which *Chriſt* has Plac'd upon His *Church*, to *Teach* even the *Principalities* and *Powers* in *Heavenly* places, as it is ſaid, *Eph.* iii. 10. *To the intent that now unto the Principalities and Powers in Heavenly places might be known by the Church the Manifold Wiſdom of God.* But now among us the Meaneſt of *Men*

and

and *Women* think themſelves too Good to be *Taught* by the *Church*, and can *Teach* themſelves! And *Heap to themſelves Teachers, having itching Ears.*

(5.) The ſupreme *Dominion* that is given to *Chriſt* in *Heaven* and on *Earth* is ſaid to be all for the *Church. And God hath put all things under His Feet, and gave Him to be the Head over all things, to the Church, which is His Body, the Fulneſs of Him that Filleth all in all.* Eph. i. 22. 23.

Country-m. I am *Aſtoniſh'd* at the Greatneſs of theſe Words! And this is that *Church* which we have in *Contempt*, and a *Proverb* of *Reproach*? And we Deſpiſe the *Biſhops*, and Laugh at their *Authority*, whom *Chriſt* has made *Fathers* and *Governors* of this *Church* upon *Earth!* Which more than has been Granted to the *Angels* of *Heaven*, who are given as *Miniſters* to this *Church*, of which *Chriſt* is the *Head*, and the *Biſhops* our *Fathers* and *Governors* under Him. Whoſe *Authority* He calls His own, and has Promis'd to Vindicate it, and Ratify all their Juſt *Cenſures* in *Heaven.*

(6.) *Rehearſ.* Here the Diſpute will come in again, whether the *Biſhops* are the *Governors* of the *Churches*? Therefore I began this *Volume* with that Point. And I will tell you what has been ſaid againſt it, and ſee how you can Juſtify me in it.

Mr. *De Foe*, the Common Advocate of the *Diſſenters*, has taken up the Cudgels, and in his *Review* of the 13th. laſt *Month*, he Undertakes to Prove,

"1. That the firſt *Epiſcopal* Chriſtian "Church in the World was a *Presbyteri-* "*an* Church.

"2. That the preſent *Presbyterian* "Churches in *Scotland* are *Epiſcopal*, ac- "cording to the true Epiſcopal Dioceſan "Power that was firſt Practiſed in the "Chriſtian Church.

"3. That the preſent Hierarchical Po- "wer, which he calls Epiſcopal, was not, "or at leaſt cannot be Prov'd to be known "in the Chriſtian Church, till at leaſt "two Centuries of years after this Pri- "mitive Epiſcopacy was Ordained, and is "a meer Invention of Men, and conſe- "quently not of Divine Right.

Thus Mr. *De Foe.* And he adds, ſpeaking of me, "Here is a fair work for him, "ſince he will lay the ſtreſs of the Ar- "gument upon Antiquity, and force Peo- "ple into it—— And let him Correct "this if he can, and till he can, let him "abate his Pride, and his Saucy way of "treating his Antagoniſts.

Country-m. His *Saucy* way! This was to Shew Mr. *De Foe's* Breeding. But let that paſs. Here he has Cut out *fair Work* for Himſelf indeed, to Prove all theſe things, as he has Promis'd to do. But there is no *Work* for you, till his *Proofs* come out.

Rehearſ. I have waited all this while for them. And now I ſuppoſe he has Forgot them. But however it was an Amuſement, and People might think that he had *Proofs* Ready under his Thumb, and ſo Reſt Satisfy'd.

Country-m. He ſays the firſt *Epiſcopal* Church in the World was a *Presbyterian* Church And that the preſent *Presbyterian* Church: in *Scotland* is *Epiſcopal.* This is *Riddle me, Riddle me*—— Like the fine *Riddle verſes* he has made for himſelf, and deſires any body to find it out, tho' it is as plain as a Pike-Staff. And his little *Dodging* is as Plain here, tho' he Will not ſpeak out. His meaning is, That *Biſhop* and *Presbyter* are the ſame thing, and ſo conſequently is *Epiſcopal* and *Presbyterian.* This is that fooliſh *Logomachy* and Playing with *Words*, which you have Expos'd ſo Plainly in your firſt *Papers* of this *Volume*, that it is perfectly *Shameful* to Repeat it, and without Anſwering one word to what you have ſaid upon that Head. It ſhews their *Cauſe* is Loſt, and that they have *Nothing* to ſay, tho', they muſt ſay *Something.*

Rehearſ. But he ſays, The preſent *Hierarchical* Power which we call *Epiſcopal*, was not in the two firſt *Centuries.*

Country-m. Let him then Name the *Church* in thoſe times that was not thus *Hierarchical*, that is, with *Biſhops* not only as *Diſtinct* from, but as *Superior* to *Presbyters.* This is the *Queſtion* you have Ask'd from the Beginning. And they will not *Anſwer.* Let them Name any ſuch *Church.* But they Cannot.

ADVERTISEMENTS.

IN *Num.* 23. of this *Volume*, p. 2. Col. 2. lin. 18. *Bothwell Bridge* ſhou'd be left out, becauſe Biſhop *Wiſhart* Dy'd before that time, but perform'd all that is there ſaid after *Pentland-Hills.*

And *Num.* 29. p. 2. Col. 2. lin. 46. for what is Printed *Suſſolk*, read *Suſſex.*

THE whole Duty of a Chriſtian, by way of Queſtion and Anſwer; Exactly purſuant to the Method of the whole Duty of Man, and deſigned for the Uſe of the Charity-Schools, lately Erected in and about *London.*. Price forty ſhillings a Hundred, very fit to be given away.

THE Caſe of the Regale and of the Pontificat ſtated. In a ſummary Relation of a Conference Concerning the Independency of the Church, upon any power on Earth, in the Exerciſe of her Purely Spiritual Power and Authority. The Second Edition.

SEa-Diſeaſes: or a Treatiſe oftheir Nature, Cauſes, and Cure. Alſo, An Eſſay on *Bleeding in Fevers*; Shewing the Quantities of Blood to be let, in any of their Periods. By *W. Cockburn.* M. D.

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter.* 1707.